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THE

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THE

NEW JERUSALEM MAGAZINE.

No. CCCLV.

VOL. XXX.] SEPTEMBER, 1857. [No. 3.

SERMON FROM MATT. V. 43-47.

BY THE LATE DR. CHARLES D. RICE.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For, if ye love them which love you, what reward have ye? Do not even the publicans the same? And, if ye salute your brethren only, what do ye more? Do not even the publicans so?"

In the literal sense, this text enjoins one of the greatest virtues among men, and inculcates a species of self-denial or humiliation, which, to many men, is very difficult to put in practice in their intercourse with the great variety of which society is composed. It is not always easy to love our friends as sincerely as we ought, — to love them as ourselves: how much more difficult still, to love those whom we regard as our enemies!

Our Lord, in introducing this virtue to the notice of his disciples, refers them to a traditionary rule among the Jews, which was, "to love their neighbors, and hate their enemies." He does not say that such a custom was sanctioned in morals, or in his law; but says, "Ye *have heard* that it *hath been said*" that men should do so. Even among the Jews, who were a very vindictive people, such a law could not have been given for their guidance, only as being the best or most elevated which

they were capable of living under. In the beginning it was not so, but was only allowable for them, as polygamy was, because of the hardness of their hearts. It has invariably been the design of Providence to communicate to man, or to the church, laws which were just as pure and holy as they, at the time, were capable of properly receiving, and living up to. And when a people to whom a certain number of talents were intrusted occupied or made use of those talents, then more or higher ones were committed to them.

The Christian church was very far in advance of the Jewish; and, consequently, its members were the proper subjects of a purer revelation. They could receive the sayings of their Lord in honest though simple minds; and it was their study to exhibit in their lives the virtues which those sayings taught. This religion of the soul would appear to be very far in advance of the mere external, formal, sacrificial, ceremonial one of the Jews. So it was; and so it seemed to the disciples: for they were at times constrained to reply, "This is a hard saying; who can hear it?" But the difficulty of accepting these doctrines of life depended far more upon the state of the heart than on that of the head. Still, a thorough knowledge of their meaning makes them more impressive and abiding in their influence than a cursory glance could effect. And as these lessons, literally understood, are for our improvement as much as they were for the first followers of our Saviour, it is well to inquire into their nature and extent; that, having a clear perception of all their bearings, we may be the more actuated by them in discharging the duties they enjoin, and which, as Christians, we ought to delight in.

Few parts of Scripture are so plain and intelligible as this text is, if the state of those to whom it is addressed be a receptive one. And it is only when the soul has a propensity to sin against the neighbor, and consequently feels an inward opposition to the good feelings it commands us to cherish, that our eyes are closed to the light of truth in which those good feelings are founded, and from which they emanate. We then reason against its obvious meaning, and try to explain it away. This circumstance may be used as a test; and by this disposi-

tion or its opposite, on our part, we may easily prove to ourselves whether we are disposed to walk in the darkness of the natural or in the light of the regenerate man; whether we prefer to be guided by what "was said by them of old time," or by the purer but more searching doctrines of a new dispensation.

Nations try to explain away the sense of the text, when they listen to the sentiments of political ambition or national aggrandizement, and wage war upon other nations for conquest, retribution, or the promotion of their own interest, to the disregard of the rights of others; when they constitute themselves the arbiters of their own cause, or take such a course towards other governments as may be ruinous to them, however lucrative or advantageous it may promise to be to themselves. But, at the present day, nations are not much guided by the precepts of the gospel, even nominally; and few who take part in the councils of the land would hope to promote a favorite measure, or gain adherents to a party, by quoting the words of Scripture in their favor. The self-intelligence of those men whom the world calls great rises up as a barrier to the reception or just estimate of the dictates of Christianity; and a supposed expediency takes the place of international right. Still, it is incumbent upon Christians to cherish in their own breasts, and exhibit in their daily walk, all the virtues which the love of the neighbor implies, and to transmit the same to their children, that the nation may be gradually influenced to yield, through the men who compose it, to the purifying influences of the Word of life. In its application to social compacts, religious sects, and other communities, we might devote hours to the contemplation of the heavenly states and duties which the study of the literal meaning of the text would unfold; but we now pass to the investigation of the spiritual sense.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." As the disciple represented the regenerate man, the motives which would influence, and the laws which would govern, the natural man, could not be applicable to him. Therefore, in speaking to him of those laws, the appropriate expression would be, "Ye have heard

that it hath been said;" which is as much as to say, that, in the previous or unregenerate state, man felt it incumbent on him to love his neighbor only, while his propensities to evil caused him to hate his enemies. To the regenerate man, all these states of mind are, strictly speaking, past; and, with him, it should only be a matter of tradition or memory, that such a state of mind ever existed. He should have no consciousness that such a state exists at the present time. As all have, at some former period of their lives, been in an unregenerate state, the remark in the text may with propriety apply to all. The feeling of hatred and enmity towards those who are not friends is precisely such as we should expect to find in the natural man.

But there are men who have become so confirmed in evil, that they are incapable of loving even their neighbors. They are such as have degenerated from the natural state, and have cherished evil and rejected good affections to such a degree, that they are prepared for a permanent abode with those who are incorrigibly wicked. The words quoted, therefore, could not apply to them or to their state.

We can see, by this, that men are grouped in three classes. First, those who have confirmed themselves in evil, till they love it, unmixed with any thing that is good; secondly, those who love what is good, and are trying to appropriate it in the life, and to advance towards a state of purity; and, thirdly, those who are merely in a natural state, and are designated by the mixed nature of their affections: they love their neighbors, and hate their enemies. While men remain in this state, they are not so far lost that they cannot become regenerate: they are salvable, but not saved; redeemable, but not redeemed. But after man advances or rises above this state, and becomes higher or more interior in his thoughts and affections, he then can look down or back to the position he formerly occupied, but with no ruling love for that previous state: it is a thing of recollection, to which he can advert, with which he can contrast his present more elevated standing, and by which he can, in some degree, measure his progress towards the better life of a disciple.

The question naturally arises, Who is the neighbor, and who the enemy? The answer to this question depends upon the character of those in relation to whom the inquiry is made, or, rather, from whom it is supposed to proceed. To him who is confirmed in sin, whose love is the love of self, all are enemies. He contrasts their interests with his own; he looks upon their prosperity as his adversity; and he thinks their gain must be his loss. And whatever in nature opposes him is his enemy, and is hated by him. He can truly have no neighbor; because, as he wishes to appropriate all things to himself, whoever craves even an existence will interfere with his possessions, and be regarded as an enemy. By the merely natural man, all are regarded as enemies who directly oppose his interest, and thwart his purposes; who advocate morals which he dislikes, or teach doctrines which he disbelieves: while he regards as friends those who think as he thinks, walk as he walks, and whose prosperity does not interfere with his own.

The regenerate man should only regard as enemies those who are opposed to what is good and true, — those who delight in sin, and strive to destroy all that is holy. And even these should not by him be deemed the objects of hatred. Besides enemies in the human form, there at times appear to be many of quite a different class. Thus, sickness, poverty, hardship, and calamities are regarded as enemies; and, till man is in a regenerate state of mind, they will not merely be looked upon with aversion and dread, but will be bitterly hated. Also mental trials, as doubts, fears, and temptations, are looked upon as persecutors; and natural death is called the last and greatest of enemies. To regard as inimical those ordinary events of life which are not under our own control or that of others, and to cherish a feeling of opposition to them, is practically to feel opposed to the dispensations of Providence. This is a more palpable characteristic of the unregenerate state than antipathy to those men who are looked upon as enemies. For the latter can only be regarded as coming directly from the Lord; while the former passes through a human medium, and is consequently liable to error or perversion.

While man is in this world, and in a state of probation, the many obstacles he finds in his path, and the many opposing influences which rise up apparently to mar his happiness, are so necessary to his improvement here, and to his adaptation to the enjoyments of another life, that they may be regarded in the light of real friends, though seeming enemies. And, as he advances towards the state of a disciple, his feelings towards the events of Providence change; and the trials of life, its many reverses, and even his enemies among his fellows, will be viewed in a different light; and then he will feel the force of his Lord's commandment: —

"But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you."

We will now inquire what is to be spiritually understood by this passage. What manner of being is it which is represented by the pronoun "I"? It evidently means some being quite at variance with or superior to that which taught that man should love his friends, and hate his enemies; for, by what immediately follows, we notice that a totally new doctrine is taught, new feelings inculcated. By looking back to the commencement of this subject, we find that our Saviour was the author of these words; and we further observe, that, throughout the particular portion of the Gospel from which the text is taken, he is called Jesus. It is made known by the law of correspondences, that, even by the names by which the Lord is called, some specific quality or attribute of the Divine Being is intended to be designated. By this law, *Christ* signifies or represents Divine Truth; and *Jesus*, Divine Good. As, therefore, Jesus means the Lord as to Divine Good, or, in the abstract, Divine Good itself, we are to regard this holy and pure doctrine which is now under consideration as emanating from Divine Love or Goodness. Its holiness so far surpasses that which preceded it (the sayings of them of old time), that, to the merely natural man, it was incomprehensible. His heart rose up in enmity to such developments. It was in harmony with his ruling sentiments to love his neighbor, and hate his enemy. It is on this account that the words are not

addressed to the man of the world, but to those who love Divine Goodness, who see its power and its beauty, and who have some idea of the happy state which may be induced by cherishing it. It comes with the power of a command to the disciple; that is, to those who are led by the Lord, and not by self: "but *I* say unto *you*, Love your enemies." When man is in a proper state, this command is not grievous, but joyous. It brings the true happiness of virtue and religious life with it. Most of the mental misery of this world originates in the love of self, and in opposition to whatever opposes this love. External circumstances have so little to do with true enjoyment, that it might be assumed as a rule having but few exceptions, that men are happy in proportion to their resignation to the dispensations of Providence, and their inclination to hail as propitious those adverse occurrences which they cannot control, and which do not directly depend upon their own misconduct. Those who succeed best in the attainment of these mental qualities come most legitimately within the class of men who may be said to love their enemies.

"To bless" signifies to sanctify or appropriate to a holy use. And the Christian may be said spiritually to bless those who curse him, when he allows those temptations and vastations of the mind, which at times weigh heavily upon it like a curse, to be sanctified to his advancement in holiness. He does good to them that hate him, when he brings down into the ultimate acts of life the good principles just inculcated. His influence then even rises into a higher sphere, and is felt by those spirits who are immediately over him. And he finally fulfils the last and most important injunction of the Lord, when he prays for those who despitefully use him, and persecute him; that is, when he looks to the Lord in the act of prayer, by which he makes an acknowledgment that all power to overcome evil is from above, — that even those things, persons, or principles, which act as trials or persecutors, cannot be made available to his welfare without divine aid. Self-reliance is then laid aside, and the soul is prepared for that blessed state which is portrayed in the remaining part of the text. Without prayer, the highest state attainable would only be a natural one; but, with it,

preparation is made for the happiest and purest that can be transfused into the soul while it is in the natural body.

"That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For, if ye love them who love you, what reward have ye? do not even the publicans the same? And, if ye salute your brethren only, what do ye more? do not even the publicans so?"

As the Lord is the Creator of all, it might seem as if all were his children, independently of any act on their part. In one sense, this is true; but not in the sense which is here meant. To be the children of the heavenly Father, in the sense here intended, has a broad and deep signification. It means nothing less than to be filled with love to all; to desire the happiness and good of all; to rejoice in their prosperity, and to wish for its continuance; to exhibit literally in life, and to cherish spiritually in the soul, all the holy principles already referred to. As an illustration of the divine love, it is said, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And, even where it seems that God is angry with the works of his hands, it is only in an apparent sense that he is so; for "whom the Lord loveth he chasteneth." The most severe afflictions with which he visits the human family are the results of pure mercy, and intended for the well-being, the moral improvement, of those who feel them. He regulates and heightens the bliss of heaven; he guides, for man's best good, the various events of the natural world; and he even so modifies the torments of the hells as to confer on their wretched inmates the highest pleasures that they are susceptible of: or, rather, he so orders it, that their torments shall be as light as their own evil propensities and fierce passions will allow.

Children are the extension of self. Men feel this to be so, and, in their offspring, see, as it were, a continuation of themselves, — of their own lives; and, though bad men themselves, they cherish them fondly, and feel an affection for them, which, though selfish, is as strong as any other form of self-love. So, to be the children of God, men must be in a finite sense what

he is in the infinite. Pure love should dictate every action which they perform, and enliven every sentiment of the human breast. They should be perfect, even as he is perfect. But, as this blessed state is not attained, at any rate, in this life, men can only receive the inheritance of sons in proportion to the extent in which they become assimilated to the divine nature. To receive this heirship in any degree above the merely natural, they must do more than merely love those who love them; otherwise their reward, at best, will only be the natural result of this love, — the gratitude of those who are the recipients of their kind offices; and often they even fail of that. They have not, by those acts, developed within themselves those more disinterested affections which are the characteristics of spiritual life.

It is in accordance with the affections of men of the world to love those who love them, — to reciprocate acts of kindness and friendship. They also are pleased, and only pleased, with those events of Providence which favor their real or supposed interest: they bless the breeze which wafts their ship to its desired haven, but they curse all adverse winds: they love those who speak words of praise and flattery, but hate those who rebuke them, even though they merit the rebuke. And, if Christians do no more than this, they cannot hope for that reward which consists in a purified mind and sanctified affections. They need not look for that elevation of soul which is above the world and the enticements thereof. If they cannot hail with joy and serenity the trials which a merciful and wise Father permits for their amendment; if, on the other hand, they will welcome those dispensations only which are agreeable to the natural man; if they salute their brethren only, — they can only expect the publican's reward.

THE HEAVENS THAT WERE TO PASS AWAY.

It is shown by Swedenborg, in his treatise on the Last Judgment, that the predictions in the Word, concerning the destruction of heaven and the earth, do not relate to the visible heaven and the material earth, but to the spiritual things which correspond to them; that is to say, to the church on earth, and to the heaven of the spiritual world. But the heaven which was to pass away was not the heaven of angels, which is permanent and eternal; but a so-called heaven, formed of those who as yet were not prepared for heaven or hell, and who were chiefly of a character outwardly good and inwardly evil. By their good external, they were preserved in connection with the external heaven; and because this connection might not be destroyed, until their own state, and that of the angels with whom they were connected, should be prepared for such a change, they were permitted to remain, and to form imaginary heavens after their own pleasure, in the region of the world of spirits. At the time of the last judgment, this imaginary heaven was destroyed.

It doubtless appears to very many, when they first become acquainted with the writings of Swedenborg, that this doctrine respecting an imaginary heaven has little foundation in reason and the nature of things; for no one has hitherto supposed that there was any state intermediate between heaven and hell, such as Swedenborg calls the world of spirits, where such things could take place. Now, the science of correspondences shows that all outward things, both in the spiritual world and the natural world, have relation to things which are within man. The imaginary heavens, therefore, which existed in the spiritual world before the last judgment, and which then passed away, must also correspond to something in man as an individual. The things said of them in the Word must have a sense of universal application and permanent importance, not limited to an event which once happened, never again to recur.

The mind of man consists of an interior and an exterior. The interior is that part of the mind which corresponds to the spiritual world and to heaven, and may be called the heaven of the mind. The exterior is that which corresponds to and is interested in this world, and may be called the earth of the mind. The interior, or heaven of the mind, is that in which the good things implanted by the Lord during the innocence of infancy and childhood are stored up: but, in the man who is unregenerate, and whose mind is altogether occupied by the things of this world, his internal mind is so shut up that he is not conscious of its existence; for he is not willing to receive any thing which comes from it into his external mind, but only that which comes from the world. Such a man, therefore, has no correct knowledge of the nature of heaven, having no experience of the influence upon his mind of such affections as prevail in heaven, and which flow into man through the internal, or heaven of the mind. Nevertheless, men of this kind have their own ideas respecting heaven, when they hear it mentioned, and are thence led to think about it. They then form to themselves such an imaginary idea of heaven as agrees with the genius and temper of their natural dispositions. Some, for instance, consider it to be an external reward given for the good which men do, consisting of such pleasures as they suppose will gratify those who are admitted. Some suppose it to consist in freedom from toil and the weariness of labor; others, in eternal worship, and singing of praises, &c. But, whatever the ideas may be which men are naturally disposed to entertain concerning heaven, they must pass away when the Lord, by his truth, comes to open to man his interiors, and to pass judgment upon his unregenerate condition. That is to say, when those whom the Lord is leading have become enabled, by means of an acknowledgment of his truth and the reception of it into their affections, to see what is the quality of their own unregenerate state, and to perceive, on the contrary, something of the genuine quality of heavenly love; then do they see and confess that the imaginary heaven, in the contemplation of which the natural mind has delighted itself, has really in it nothing at all of heaven; and it then

passes away, or ceases to have any permanent place in their thoughts and affections.

But there are very many persons who enter the spiritual world before they have undergone this process of separating the real from the apparent good in their own minds. Very many of those who are to be saved enter that world with very incorrect or merely natural ideas respecting heaven. Such persons, Swedenborg tells us, are frequently permitted to experience the kind of delights of which they had supposed heaven to consist, and thus to be convinced, in the most complete manner, that they are not the true joys of heaven. And there are also now, as before the last judgment, very many who enter the spiritual world with a good external and a wicked internal: and who are disposed, by means of their good external, to seduce the honest and simple minded, and bring them under their power. It may therefore be inferred, that endeavors are still made in the spiritual world to establish imaginary heavens, into which those who are subtle and crafty may lead those over whom they can exert an influence. But, as no companies or societies of this kind are now allowed to prevail and have dominion in that world, so these attempts at their formation, after some partial success, permitted so far as use makes them tolerable, will of course be arrested by partial and local judgments now and then taking place; since none are now allowed to remain more than thirty years in the world of spirits.

D. H. H.

HISTORY OF, AND OBSERVATIONS ON, ENGLISH TRANSLATIONS OF THE BIBLE. A Lecture delivered before the Massachusetts Association of the New Jerusalem Church, April 16, 1857. By JOHN H. WILKINS.

(Continued.)

HAVING completed what I have to say (in the present connection) of the first Anglo-Saxon version of the Bible, let us pause to consider that invaluable blessing to the world, the art of printing, which was discovered about midway between the version of Wickliff and that of Tyndal, the second in the order

of time. By the receivers of the heavenly doctrines, who do, or ought to, appreciate the incalculable value and importance of the diffusion of the Word among all mankind, the discovery of this art must be regarded as a providential means, of the most efficient character, for effecting that object. Were we not taught that the Divine Providence reigns and rules in all events, whether apparently trivial or important, we should not hesitate to ascribe something of a special character to this provision for the multiplication of the copies of the Word. Being applicable to all languages, it becomes the means of bringing the divine Word to the knowledge of every nation and people; thus causing "the knowledge of the Lord to cover the earth as the waters cover the sea." The invention appears scarcely less than the gift of tongues on the day of Pentecost. If the Lord, in his divine mercy, enabled the apostles to preach the gospel in divers tongues, that the knowledge of his salvation might be carried to many lands by the evanescent hearing of the ear, how much more wonderful does it seem that a way should be devised, not technically miraculous, of carrying the same inestimable words of life to the uttermost ends of the earth in a permanent and abiding form! And in what a surprising manner has the same Divine Providence, which inaugurated its inception into the world, from the first moment to this very last, worked, with continually accumulated power, to accomplish this great, beneficent, and all-important object! The children of this world, as well as the children of light; self-love, as well as the love of God; the love of the world, as well as the love of the neighbor; and even the love of gain, — are made to work concurrently to this great end. And as this end is attained; as the circle of the knowledge of the Scriptures becomes more and more extended, compassing the whole earth, — it is not to be doubted that the same Divine Providence will cause the heavenly doctrines, revealed for the use and guidance of the New Church, to spread through the same regions, enabling every tribe and people to interpret truly the words of eternal life.

While kings, statesmen, pontiffs, and councils were employing all their power and authority to destroy every portion and

part of the Scriptures in the common tongue, both in England and on the Continent, and to persecute the readers of them unto death, an obscure German was revolving in his mind the first principles of an art which was to prove, in its results, the most important discovery recorded in the annals of mankind.

John Guttenburg was born about sixteen years after the decease of Wickliff. In 1435, we have positive evidence that this invention, then a profound secret, engrossed his thoughts. In conjunction with three others, he made some experiments in printing with metal types before 1439. In the six or seven following years, one of his co-laborers died, the money of the others was exhausted, and no fragment remains to show what they effected. Guttenburg found it necessary to disclose what he had done. More money was required, if ever he was to succeed; and having opened his mind to a certain goldsmith, John Faust by name, he (Faust) engaged to co-operate, by supplying the needful funds. By this means the first great work was finished, between 1450 and 1455; for it has no date. This "first great work" was a print of the Latin Bible. The first known specimen of printing was a complete edition of the Bible. It consisted of six hundred and forty-one leaves, or one thousand two hundred and eighty-two pages; forming two volumes folio. It has been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink.

It was finely executed by a most laborious process, involving not only a long period of time, but a large amount of mental, manual, and mechanical labor; and, when it was offered for sale, not a human being save the artists themselves knew *how* it had been accomplished. The secret remained with themselves, while the entire process was probably still confined to two or three.

How appropriate was it that the first-fruits of this invention should be the Sacred Volume!—thus shadowing forth, for all coming time, the primary use to which the invention should be devoted. Inasmuch as the press is now universally used to diffuse all natural as well as spiritual knowledge; as its

products are as multifarious in character as they are multitudinous in number, adapted to all degrees of the mind as well as all ages and sorts of readers, — it is always incumbent on us to hold in mind that its great leading use is the diffusion of those works which constitute or elucidate the words of eternal life.

Of the first edition of the Bible, at least eighteen copies are known to exist, — four printed on vellum, and fourteen on paper. Four centuries have passed away since these beautiful volumes were produced: when four centuries shall have tested the productions of the modern press, it may be well feared that the verdict of posterity will be in favor of the former.

Guttenburg made nothing by his discovery. The expense had been very great; and, after the work was finished, the inventor was indebted to the goldsmith (Faust), who insisted upon his paying up his debt. By pressing his claim, Faust became possessed of all the printing apparatus. Guttenburg, receiving a pension, became less dependent on the art he had invented. But he still continued to print on a humble scale till 1465; and, in 1468, died.

Faust pursued his advantage with vigor, adopting, as a partner, Peter Schœffer, a young man trained to the business, who made an advance in the mode of producing type by letter-founding, and cutting steel punches, and making matrices. In 1457, two years after the first edition of the Bible, Faust and Schœffer finished a most beautiful edition of the Psalms, in Latin; and another in 1459. In 1462, they finished their second edition of the Latin Bible, in two volumes folio, beautifully executed in the improved state of the art.

But the Divine Providence had not yet effected its full purpose. All the three who have been named in connection with the invention were bent upon keeping it secret. Guttenburg was dead; and, so far as he was concerned, all knowledge of the great discovery perished. The two others, too, might die; and, though they had operatives, they were under oaths of secrecy, which would certainly retard the spread of the knowledge of the art. Faust and Schœffer, eager to make the most of their knowledge, palmed off their productions as manuscripts,

with a view of obtaining the price of manuscripts for them. Had they been permitted to pursue this course, they would have limited the exercise of the art to their own office during their lives; but Providence had other ends in view.

The mighty engine which was to overturn the world was not to be fixed to one office, or confined to one city. In the very year that Faust and Schœffer issued their edition of the Bible (1462), the city of Mentz was taken by storm. The consequences were immediate, and afforded an impressive illustration of the ease with which Divine Providence accomplishes its mightiest operations. Passing under the control of a new government, the former privileges and laws of the people were changed, and all the ties and obligations existing between masters and servants, employees and employers, were loosed, and oaths of secrecy were no longer binding. Amid this general confusion, the operative printers felt free to accept invitations from any quarter; and they dispersed in different directions. In a monastery near Rome, an edition of Lactantius was printed in 1465. In ten years, the art had reached thirty cities; and, in twenty years, to one hundred and twenty. An immense impulse was given to the matter of publishing.

Koberger, at Nuremburg, in this century, had twenty-four presses and one hundred men at work, besides employing other presses in Switzerland and France. He printed at least twelve editions of the Latin Bible before the close of the century. Panzer has reckoned up not fewer than a hundred and ninety-eight printers in Venice alone, sixty of whom commenced business before 1480; and altogether, by the close of the century, they had put forth at least two thousand nine hundred and eighty distinct publications, among which are to be found more than twenty editions of the Latin Bible. From the different presses in Europe, more than a hundred editions were issued by the year 1600.

Among the most active and efficient patrons and promoters of printing at this early period were popes, cardinals, and others of the Romish hierarchy. In so doing, how strangely blind were they to consequences, which it seems as if nobody could

have overlooked! For a century they had exerted every resource of power, ecclesiastical and temporal, to counteract the spread of the use of the Bible in the vernacular. By the public burning of all the copies they could collect by the most diligent search, and by the wholesale martyrdom inflicted on those who were convicted of reading them, had they endeavored to root out or extirpate every tendency and inclination to this (as it was termed) "pestilent heresy." And now they were dismissing all the copyists of manuscript, and giving all encouragement and patronage to the art which could not fail to increase a thousand-fold the facility of satisfying the craving for all knowledge, and especially of the Bible, in all languages, the vernacular as well as original, and which must inevitably break all fetters, like whisps of straw, with which they should attempt to bind the human mind by interdicting the reading of particular books. Especially that thirst for knowledge of the words of life, created by the writings and translations of Wickliff in England, and which had been constantly increasing in intensity, and giving stimulus to the printing of an English Bible, one would suppose could not have been overlooked or unanticipated. But such seems to have been the fact. "Their eyes were holden, that they could not see." But to return to translations.

William Tyndale, the next translator of the Bible into English, was born about the year 1484, — just one century after the death of Wickliff. At a very early age, he was sent to Oxford; and here he soon acquired high rank as a scholar, and was particularly distinguished for his knowledge of languages. Though a proficient in general classical literature, he was a diligent student of the Greek New Testament; and there is reason to suppose, that, before he had reached his twentieth year, he had formed the purpose of translating the Scriptures. As early as 1502, when he was but eighteen, some translations of select parts of the New Testament were made by him, and subscribed W. T.; and it is an interesting fact, that these early attempts were transferred, *verbatim,* into his completed work, and that many passages have come down through all the successive revisions, and are found unaltered in our common

version. He was of the Romish church. At the age of eighteen, he was ordained a priest; and, at twenty-four, he became prior of the monastery at Greenwich. At thirty-eight, he was private tutor and chaplain in a family of rank in Gloucestershire, his native county. Here he made no secret of his reformatory sentiments; and, in his casual intercourse with the neighboring clergy, was urgent in his appeals to Scripture in the vernacular. Soon ill feelings toward him were manifested by the clergy; and their persecutions induced him to leave the country.

He went to London, with the avowed purpose of translating the New Testament, because (says he) "I perceived by experience how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before them in their mother tongue." But, in London, he found no encouragement or facility for prosecuting his great enterprise. The Bishop of London, to whom he took a letter of introduction, informed him "*that his house was full*, and advised him to seek service in London." He says, "I abode almost a year in London, and marked the course of the world, and heard our preachers, and beheld the number of our prelates, and saw things of which I defer to speak at this time, and understood, at the last, not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there *was no place in England*, as experience doth now openly declare." Accordingly, he left England for Hamburg late in the year 1523, when he was thirty-nine years old.

A noble friend, a merchant, furnished him with ten pounds, equal to a hundred and fifty of the present time, or about seven hundred and fifty dollars. Here he remained between two and three years, diligently improving the time in prosecuting his great work. Having nearly or quite completed it, he received ten pounds more from England, and went to Cologne for the purpose of having his manuscript printed. He made his arrangements with the greatest secrecy and precaution; for Cologne was far from being favorable to the sentiments of the Reformation. The English merchants residing on the Continent were however, as a class, very favorable to the views of

the reformers; and many of them became fast friends of Tyndale, and entered warmly into his plans. They aided him with money; their ships were at his service for the conveyance of his inestimable work to their common country, concealed in bales and boxes of merchandise; and of the same spirit must have been their partners in England to whom they were conveyed.

While Tyndale was thus prosecuting his work, and the printing had proceeded as far as sig. K, a treacherous workman, unknown, conveyed to an interested opponent the information that copies of the Lutheran New Testament, translated into English, were in the press; that the expenses were entirely supplied by English merchants, who were to convey the work, when finished, secretly to England, and disperse it widely through the country, before the king or the cardinals could discover or prevent it. Upon this disclosure, the Senate of Cologne issued an order, interdicting the further prosecution of the work. Tyndale hastily gathered up his manuscripts and printed sheets, and fled to Worms, a city offering more security, inasmuch as it was fully pervaded by the doctrines of Luther. Here he continued till 1527.

The New Testament which he had begun to print at Cologne was in quarto, with explanatory notes and glosses, with a prologue. All this became known to his enemies, who, he thought, would send such a description of it to the authorities in England as would enable them to recognize and seize the copies the instant they arrived. He therefore laid aside the quarto edition for the present, and proceeded to print an octavo edition of the text only, with an epistle to the reader *at the end;* thus changing every feature of the work by which it might be identified. It was no doubt his intention that the small form should be sent to England first: but, from some unknown cause, its transmission was delayed till the larger one was also finished; and both arrived in England about the same time, near the close of 1525. The quarto edition was discovered, as he had anticipated, scarcely a month after its arrival; but the octavo quietly made its way through the country nearly nine months before it was suspected to exist. As early as the fol-

lowing February, "great basketfuls of books," in part the New Testament of Tyndale, were burnt in a bonfire at the north gate of St. Paul's Church, — the trophies of a most rigorous search of the Universities of Oxford and Cambridge.

Such was the reception of the printed Bible by the Catholic prelates of England. It was just as they had been treating Wickliff's for a century and a half. Shortly after, the king issued an order that all the copies of Tyndale's New Testament should be burnt, "with other sharp correction and punishment of the keepers and readers of the same." The October following, the Bishop of London, finding his diocese plentifully sown with both the quarto and octavo editions, issued a decree, enjoining upon all, "that, within thirty days, they should bring and deliver to his vicar-general *all and singular such books as contain a translation of the New Testament in the English tongue.*" Shortly after, the Archbishop of Canterbury directed a search of his entire province for the single object of seizing copies of the English New Testament.

Such was the craving for English Bibles, that a printer in Antwerp issued an edition of Tyndale's translation on speculation, without the translator's knowledge. This was now coming into England; and, though the king made efforts to have the copies burnt before they were shipped, a few only were seized and destroyed; while thousands, as was well known, were arriving at their destination. Finding it impossible to prevent the introduction of the Bible by forcible means, the government presently fell upon a new plan. They resolved to clear the market, by purchasing from the printers and dealers. This was done at the expense of about five thousand dollars, our money. This mode of suppression was, as any one may see, like quenching fire with inflammable gas, or bailing the ocean with a sieve.

As might be expected, on the 23d of May of the same year, the English agent through whom the purchase had been made wrote to Cardinal Wolsey, that, in spite of all his efforts, four new printers of the city of Antwerp were offering in the market "divers English books, entitled the New Testament, and that he had heard of more than two thousand of the same having been

offered for sale at the late Frankfort fair." Raimond, another Antwerp printer, was convicted of having caused fifteen hundred copies to be printed, and of bringing five hundred to England at one time. Thus the demand for English Testaments, to be sent to England either for surreptitious distribution or for burning in public, produced an active trade. Besides employing agents, the Bishop of London went himself to Antwerp, to buy up all he could find. Tyndale, being apprised of his object by a friend, managed, by the help of this friend, to sell to the bishop all his remaining stock, to be burnt at St. Paul's, with the avowed purpose of using the funds in printing a much better and more correct edition.

During all this residence of Tyndale abroad, and the distribution of his works in England (for he was continually issuing tracts and treatises suited to the times), his enemies were straining every nerve, by fair means or foul, to get possession of his person. But he baffled all their arts, and escaped all their efforts; till at length, by an emissary who worked himself into his confidence, he was betrayed, and sent to prison. Here he continued nearly two years; when, being brought to the merest form of a trial, he was condemned, and suffered death at the stake on the 6th of October, 1536.

Speaking of the WORD, Tyndale says, "The Scripture hath a body without; and, within, a soul and spirit and life. It hath, without, a husk and shell, and, as it were, one hard bone, for the fleshly-minded to gnaw upon; but, within, it hath pith, kernel, marrow, and all sweetness, for God's elect, whom he hath chosen to give them his Spirit, to write his law, and the faith of his Son, on their hearts."

In regard to the Old Testament, the translation of the Pentateuch by Tyndale was published three years after his New Testament. A translation of the Book of Jonah was also published before his imprisonment. Soon after, an edition of the entire Bible, containing his translations already published, and completed, as was supposed, from his manuscripts, by his friend and fellow-exile, John Rogers, was finished within a year of his death, in the summer of 1537. It was put forth

under the assumed name of Thomas Mathews, and is thence known as MATHEWS'S BIBLE. But the editor claimed it for his friend, and inserted his initials, W. T., in conspicuous ornamental letters, at the end of the Old Testament. There does not seem to be any reasonable doubt that the translation was substantially Tyndale's, from beginning to end.

Soon after the fall of Wolsey, Cromwell became the leading influence at the court of England; and, through his efforts, the king was induced to decree that a Bible should be placed in every church in England, to be read in public, as a stated part of the religious instruction of the people. Henry had witnessed the utter failure of all attempts to keep the proscribed books out of his realm; and was now disposed to allow, and even prescribe, the public reading of the Scriptures. But what translation should be used? The whole power of the government, civil and ecclesiastical, had proscribed Tyndale's New Testament; and what should now be adopted? Coverdale's Bible had appeared, but not under favorable auspices. As soon as the *whole* Bible of Tyndale left the press, Grafton, one of the persons at whose expense the work had been carried through, hastened to England with a single copy for Archbishop Cranmer; who in a few days, after a slight inspection, was prepared to indorse the entire translation, and to recommend it as the Bible to be authorized by his majesty for use in the church, and to be universally diffused among the people. And within a fortnight of the arrival of a single copy of "*Tyndale's Bible, complete in English,*" it was decreed to be set forth, with the "*king's most gracious license;*" and also, "that it be sold and read of any person."

Strange vacillation! Notwithstanding this favor shown by the king to the use and circulation of Tyndale's Bible, he continued to do his utmost to sustain and maintain the most offensive dogmas of the Romish church; and finally it was decreed by Parliament in a very short time, and by his own approval, that "henceforth no man, woman, or person, of whatever condition or degree he or they shall be, shall, after the last of August next ensuing, receive, have, take, or keep, in his or her possession, the text of the New Testament in Tyndale's or Coverdale's translation."

Cromwell, however, having obtained from the king authority to have the Bible introduced into the churches, and to be read, did all he could to promote Bible translations and circulation. In 1538, before Tyndale's edition was exhausted, he took great pains that another and improved edition should be issued. In 1539, no fewer than four editions of the entire Scriptures in English were put forth under his patronage; and he encouraged others to contribute their versions to the common stock. But the great praise of Tyndale's labors in translating was his New Testament. This has not only formed the basis, but, in the main, the substance, of every translation that has followed it. The successors of Tyndale, while correcting some few errors, have not hesitated to transfer his work, nearly unchanged, into their versions; and we at this day read in the common version the very words with which he clothed the Scriptures for the use of the men of his day.

Simultaneous with the labors of Tyndale, Miles Coverdale was at work upon a translation of the Bible. Tyndale, besides publishing Testaments and sending them into England, was a controversialist of the most ardent character, and was continually filling England at the same time with his pamphlets, which could not fail to inflame opposition; and, as some of them were directed against the conduct of the king in his divorce from his wife Catharine, both his majesty and the prelates were more bitter against him than they would have been had he confined his labors to the translation and distribution of the Scriptures. From this circumstance, it is not unlikely that Coverdale was encouraged by Cromwell, Wolsey's *protégé*, to undertake a version that might be introduced, by authority, under more favorable auspices. Coverdale was educated at Cambridge; and in 1528, two years after Tyndale issued his New Testament, being accused of preaching against some of the leading dogmas of Rome, was obliged to leave England. It is supposed that he joined Tyndale abroad; but there is no certainty that he did so. He was undoubtedly encouraged by Cromwell to enter on the undertaking. He seems to have been distrustful of his qualifications for the work; and, though he was a respectable Hebrew scholar, he claims for his version

only that it was "made out of *Douch* and *Latin*." He no doubt had constant reference to the Vulgate, and other translations; and so similar is his Old Testament, in many parts, to that of Tyndale, that it has been surmised that he had access to Tyndale's manuscripts. This version, though in the main clear and correct, possesses no advantages over Tyndale's; while a serious fault is, that it conforms to the Vulgate in some important particulars not justified by the original. This Bible never received very general favor, and was soon superseded by Tyndale's, which came out about a year later. Coverdale does not appear to have set any particular value on his own labors; as, at Cromwell's suggestion, he undertook to revise and correct the splendid edition of Tyndale's entire Bible, commenced in Paris, and completed in England in 1538. This edition is known as the "GREAT BIBLE," appointed to be read in churches.

As has been said, Cromwell called upon all translators to bring their contributions to a common stock. In consequence of Cromwell's influence, *Richard Taverner*, a person who had suffered imprisonment for being found reading Tyndale's New Testament at Oxford, and afterwards devoted himself to the study of law, now raised to employment at court, undertook a revision of Tyndale's Bible. The result of his labors was known as TAVERNER'S BIBLE; being neither a mere revisal, nor yet strictly a new version, but something between both. It was dedicated to the king, and, during his reign, went through several editions; but it does not appear that it has been printed since 1551.

Cranmer, from the time of his elevation to the primacy in 1533, was extremely active and influential, working with Cromwell, in publishing and distributing the Bible. Being a fine classical scholar, he took upon himself the superintendence of the publication of an edition of Tyndale's Bible in 1540. He seems to have compared Tyndale's version critically with the Hebrew and Greek texts. In the Old Testament, particularly, his readings are an improvement upon Tyndale's. This edition is known as CRANMER'S BIBLE. Its great blemish is the frequent introduction of readings from the Vulgate. The

version of the Psalms given in Cranmer's Bible is the one still retained in the "Book of Common Prayer" in the church of England. The church "Psalter" does not distinguish the additions from the Vulgate: in the fourteenth Psalm, three whole verses are inserted, with no indication that they do not belong to the Hebrew text.

During the reign of Edward VI., Cranmer bore almost unlimited sway in ecclesiastical matters. In this short reign, of little more than six years, fifty editions of the Bible and Testaments were printed, in answer to spontaneous demands for them. Four versions, varying more or less among themselves, were before the public; and one of them Cranmer's own. Yet there is no trace that his vast influence as primate was used to give this any preference in the public favor. It appears, that, in this reign, there were printed two editions of Coverdale's whole Bible, and two of his New Testament; two of Taverner's; seven of Cranmer's whole Bible, eight of his New Testament; eight of Tyndale's whole Bible, and twenty-four of his New Testament, — thus showing that Tyndale's continued to keep the most prominent place in the public estimation.

When Queen Mary succeeded to the throne, after the death of Edward, she at once commenced that career of persecution and martyrdom, which appears justly to have earned for her the title of *Bloody*. A large number of English scholars, many of them young, — the very flower and hope of England, — were obliged to escape by flight from inevitable persecution and death, on account of Protestant convictions or tendencies. A considerable portion of these exiles established themselves in Germany and Switzerland.

The English church at Geneva is said to have consisted of several hundred members, among whom were many distinguished scholars and preachers, shut up in this city of letters, with few if any active duties. It was not strange, therefore, that an improved translation of the Bible should engage their attention. Calvin and Beza were giving an impulse to the study of sacred learning, far in advance of what was attempted elsewhere. It is not unlikely that Calvin was the first to sug-

gest the idea of a new translation; for it is now conceded that his brother-in-law, William Whittington, was the translator of the New Testament. But, whoever originated the idea, it was at once seized upon by the whole body of English exiles: and the lay members of the church encouraged the projectors by their sympathy, and also by the offer of means to carry the enterprise through. John Bodleigh, the father of the founder of the celebrated *Bodleighan Library*, a man of wealth, took upon himself the cost of publication. This work is known as the Genevan Bible. The New Testament was published in 1557, some months before the death of Queen Mary. The utmost thoroughness was aimed at in this work. Not only was the translation made directly from the original Greek, aided by comparison with other versions, but the Greek text itself was revised, by comparison with manuscripts that had been collected by scholars at Geneva. To this work was prefixed an introduction by Calvin.

Elizabeth succeeded to the throne of England on the death of Mary, in the autumn of 1558. The great body of the English exiles availed themselves of the occasion to return to their country. But the translators of the New Testament, with the assistance of Gilby and Sampson, turned their attention to the Hebrew Scriptures; and so impressed were they with the importance of completing the translation of the *whole* Bible, that they continued at Geneva two years, laboring night and day for that purpose, before they returned to England; and, in 1560, the Genevan Bible complete appeared in England.

From the advance which had been made since the time of Tyndale, in both Greek and Hebrew philology, it could not but be that the new version would exhibit some decided advantages over the old ones. The style of this version showed an independent reading, neither studiously adding to or departing from the previous translations. As compared with Tyndale, though the meaning is not unfrequently brought out with more distinctness, it lacks the glow that warmed the heart of the old reformer, and suffused his phraseology. Brief notes were added, containing information in regard to Bible geography, antiquities, &c. In the margin were placed various

readings, thus enabling the reader to stand in some respects in the place of the scholar. This version was divided into *verses;* a practice hitherto unknown, but most persistently adhered to, even to the present day, much to the prejudice of a good understanding of the Word, as is now generally conceded by all. Supplementary words were here first printed in Italics. This Genevan Bible found immediate favor, and soon supplanted the earlier versions, as the *Family Bible of England.* It maintained its place in the favor of the people for the greatest part of a century. During this period it passed through a hundred and fifty editions, including the separate editions of the New Testament. It was, to a considerable extent, used in churches even after the issue of the *Bishops' Bible;* and the people seem to have clung to it even after the appearance of King James's revision. The last edition was issued in 1644.

Aside from its intrinsic merits, the success of this version was owing, in no small degree, to its connection with the name of Calvin. It met the warmest sympathy of the Puritan portion of the English nation; and to them it became the symbol of all they desired in the way of *church reform.* How much it really effected, both directly and indirectly, for the development of Puritanism and of civil and religious liberty in England, and since in America, it is difficult at this day to estimate.

When Elizabeth came to the throne, notwithstanding the iron sway and cruel despotism of Mary's reign in favor of the Papists, the great mass of the English people were Protestant. Encouraged to hear and read the Bible in the vernacular tongue, accustomed to hear the authority of the pope denounced under the long reign of Henry VIII., the short one of Mary could do little to eradicate the sentiments of Protestantism, though her whole power was put forth to that end. But the despotic temper of Elizabeth, though herself a Protestant, would not allow her people to worship in their own way. The first Parliament during her reign passed an Act, requiring conformity in the church to certain prescribed ceremonies and rituals; and the people early divided into conformists and non-

conformists, — the latter being denominated *Puritans.* Of this latter class were the first settlers of our Plymouth Colony. The whole authority of the queen was brought to bear upon this question; and the nonconformists were dealt with with great severity, and no mercy. The Bible authorized to be read in churches was Cranmer's version. This had never been in high repute for classical accuracy, and was wholly eclipsed by the superior scholarship of the Genevan version, which was the Bible of the Puritans.

Elizabeth undoubtedly saw the disadvantage the church labored under in using a Bible acknowledged on all hands to be inferior to that used by the nonconformists; and hence Archbishop Parker, Primate of England under Elizabeth, took measures to provide a translation that should command the respect and unite the hearts of the people in its use, if possible. He divided the Bible into portions, and sent one to each bishop, and to other learned men, for revision; and, as soon as a portion was completed, it was returned to him; and he put a preface to the whole, and had it published under the name of the Bishops' Bible. His instructions were, that it should be done in such perfection, that the adversary should have no occasion to quarrel with it. It appeared in 1568.

The Bishops' Bible was, in some respects, an advance upon Cranmer's: the additions from the Vulgate, inserted by Cranmer, were omitted. But, as bishoprics were not then or now the reward of learning, this Bible did not indicate any perceptible advance in biblical knowledge or criticism. Another cause of want of success in the result aimed at was, that the archbishop laid down the rule for the bishops' guide, that they should deviate as little as possible from the old authorized version. This is the first translation in which the word *ecclesia* was translated *church:* in all previous versions, it was rendered *congregation.* Fifteen persons were engaged upon this work; but there does not appear to have been any consultation or mutual criticism on each other's work.

In 1584, under the auspices of Archbishop Whitgift, the readings from the Vulgate, which had been omitted by the first revisers, but retained in the "Book of Common Prayer," were

replaced in the Bishops' Bible, as it was deemed important that the Bible and Prayer Book should exhibit no disagreement. Thus the chief excellence of the Bishops' Bible over its predecessors was abandoned after a use of fourteen years. Seventy-nine editions of this Bible were printed during the reign of Elizabeth. It continued to hold its place in the succeeding reign, even while James's revision was in preparation; but it was never a popular favorite. The last edition was in 1608, and, three years after, was superseded by our common version.

The Romish hierarchy, by this time, found the current of popular opinion setting so strongly in favor of vernacular translations, that, purely in self-defence, they deemed it expedient to issue a translation that should be professedly made to sustain the dogmas of their church. In 1582 appeared the New Testament in what is called the *Douay version.* This work was executed by several English Catholics, all of whom had been connected with the University of Oxford, but who, at Elizabeth's accession, fled to the Continent, and found refuge at Rheims and Douay.

In 1609 or 10, the Old Testament made its appearance. Its publication had been delayed thirty years by the want of pecuniary means, — no flattering proof of success. This translation was made from the Latin Vulgate, and retained many words untranslated, which, by long use, had acquired a specific application to the doctrines, ceremonies, and discipline of the Romish church. These, in their own words, they "kept exactly as Catholic terms." As this scarcely pretended to be a new translation of the original, it is not necessary to notice it farther.

(To be continued.)

ON IMPORTUNITY IN PRAYER.

After saying to the disciples, "Ask, and it shall be given you," the Lord gives encouragement to pray, by saying that our heavenly Father knows how to give good gifts, because he is greater than men, who know how to do good to their children. And, in other places in the Word, he speaks in parables about importunity in prayer. In one he speaks of a man, who, at an unseasonable hour, arose and gave his friend as much bread as he needed, not for friendship's sake, but because of the importunity of the man that asked for aid; in another he speaks of an unjust judge, who yielded to the importunity of a widow in deciding her cause, not from regard to God or man, but because he was almost weary of her continual solicitation.

We know that our heavenly Father cannot be moved by man's urgency in asking for what naturally appears desirable or necessary. We know that passionate, impatient appeal cannot be what is meant by importunate prayer. But something in real prayer must correspond to importunity.

Importunity is persistent asking. If we see, then, what asking that it may be given is, we shall see what that importunity is which the Lord commands.

Asking our heavenly Father for what we want is communicating with him concerning the things that pertain to eternal life: it is being in a state of perceiving that he does us good, and that our circumstances are indications of his providence. Success, failure, eminence, obscurity, ease, pain, gladness, sorrow, opulence, penury, are all of them his means of discipline. Intuition of what is best for us, accompanied with quietness in bearing all that we must bear, is the effect of asking, or communicating with our heavenly Father. Asking is a state of being taught of God.

Asking is sometimes called, in the Scriptures, inquiring. After the Lord, in Ezekiel, promises great blessings to his people, he says that for these things he will be inquired of by the

house of Israel. When we truly ask, we inquire rather than request. As a good child desires to know if his parents are willing to comply with his wishes, more than he desires to induce them to grant his requests; so we desire more to know our heavenly Father's will than to have what we naturally wish. In showing us what is good for us, he answers our inquiry.

Asking is the means of our knowing the will of our heavenly Father. We do not experience blessedness until we know that he means to bless us; and we cannot know this until we pray. And we cease to know it when we cease to pray, — that is, to be in a teachable state of mind; and permanence in teachableness or in prayer is importunity.

External prayer is for the purpose of inducing states of mind favorable to permanence in teachableness. Like all external worship which is also internal (that is, which is accompanied by a good life, — a life of departure from evil in the fear of the Lord), it is a going up into the mountain to behold the pattern of what is to be made below. From states of worship, we go into states of occupation or business, and of experience of life, and carry with us the power to "pray always, and not to faint;" to be taught of the Lord, and to trust in him, and to do his commandments. Our importunity is our persistent faith of God; and, of our persistency, the urgency of the midnight visitor, and the continual petition of the widow, are resemblances. T. P. R.

NEW-CHURCH INSTITUTE OF EDUCATION.

It has been supposed for some time that it might be useful to give legal form and authority to an institution in Massachusetts for the purpose of education on the principles of the New Church; and, last winter, the Rev. Thomas Worcester and some others applied to the Legislature of Massachusetts for an

Act of Incorporation for educational purposes. The petitioners had leave to withdraw, and no public explanation was given. Since then, inquiries have frequently been made, and still continue to be made, on the subject. People wish to know why the petition was not granted, and whether the petitioners intend to do any thing more about the matter.

It is therefore thought well to make it known, that the only reason why the Legislature did not grant the petition was, that it had already passed a *general law*, under which the petitioners could incorporate themselves whenever they pleased.

Since that time, the petitioners have incorporated themselves, under the name of the *New-Church Institute of Education;* and we copy, below, the Articles of Association, as they stand on record, according to the provisions of the statute.

The object of the Institute is education, both spiritual and natural.

The Institute has now a legal existence, and is ready to receive any donations, bequests, or devises, that the friends to its object may see fit to bestow, and any applications or suggestions which may assist them in discerning what uses may lie before them, or in understanding how they may best perform these uses.

Articles of Incorporation of the New-Church Institute of Education.

KNOW ALL MEN BY THESE PRESENTS, that we, Thomas Worcester, of Boston, Doctor of Divinity; John Hubbard Wilkins, of said Boston, Merchant; Tilly Brown Hayward, of Brookline, in the county of Norfolk, Minister of the Gospel; Theophilus Parsons, of Cambridge, in the county of Middlesex, Professor of Law; Sampson Reed, of said Boston, Merchant; Luther Clark, of Waltham, in the county of Middlesex, Physician; and Peleg Whitman Chandler, of said Boston, Counsellor-at-Law, — have agreed with each other to form a body corporate, under the laws of this Commonwealth; and do now, and hereby, associate and incorporate ourselves into a society, for the purpose of education, by the name and style of the "New-Church Institute of Education."

And this instrument is to be taken as the statement and declaration of the Articles of Association of the said Corporation. And it is agreed and declared that this Corporation is made upon these terms and conditions; that is to say, —

I. The place or location of said Corporation shall be the town of Waltham, in the county of Middlesex.

II. The capital of the said Corporation shall be one hundred thousand dollars.

III. The purpose of the Corporation is, and always shall be, education, both spiritual and natural, in accordance with the doctrines of the New Jerusalem, as the same are taught by Emanuel Swedenborg.

IV. The number of the corporators shall never be more than seven.

V. In case of any vacancy in the corporation, by the death, inability, or resignation, of any member, his place may be filled by a unanimous vote of the other members.

And all the persons who do now incorporate themselves together, in the name and for the purpose above mentioned, do hereby agree and covenant with each other, that all moneys, and all property of every kind, which shall at any time be given or offered to the corporation, shall always be received and held only on the express condition, that no one of the five fundamental propositions, above recited, shall ever be changed, excepting by the unanimous and written consent of all the members for the time being.

In witness whereof, we have hereunto set our hands, this fifth day of May, in the year of our Lord one thousand eight hundred and fifty-seven.

Witness:

E. S. Dixwell.
Jon. H. Perdicaris.
Charles Chauncy Parsons.

Thomas Worcester.
Jno. H. Wilkins.
T. B. Hayward.
Theophilus Parsons.
Sampson Reed.
Luther Clark.
Peleg W. Chandler.

Commonwealth of Massachusetts.

Middlesex *ss.* Cambridge, May 5, 1857. — Then personally appeared the above-named Thomas Worcester, John Hubbard Wilkins, Tilly Brown Hayward, Theophilus Parsons, Sampson Reed, Luther Clark, and Peleg Whitman Chandler, and acknowledged the above to be their free act and deed.

Before me,

E. S. Dixwell, *Justice of the Peace.*

Cambridge, May 22, 1857. — Received, and recorded with Middlesex South District Deeds, Book 769, page 138.

Per Caleb Hayden, *Register.*

At a subsequent meeting, by-laws were adopted, and the Corporation was organized by the choice of Mr. Worcester as President, Mr. Wilkins Treasurer, and Mr. Hayward Secretary.

RELIABLENESS OF THE TRANSLATIONS OF SWEDENBORG.

FEW persons are aware how little reliable most of the translations of Swedenborg are, when accuracy of idea is required. They so far present the general sense of the author, that it is undoubtedly best to keep them before the public till better can be obtained; but, when accuracy is sought, they are at fault a thousand times more frequently than general readers suspect. We have long been aware of this, and furnished ourselves with a copy of the originals, to which we always resort at every suspicion of fault.

Incidents frequently occur, proving the truth of these remarks. Of late, at the regular sabbath-evening meeting of one of our small societies, the subject read for instruction was the chapter, in the "Earths in the Universe," entitled "The Reasons why the Lord was willing to be born on our Earth, and not on another." In the first paragraph it is said, "The PRINCIPAL REASON was because of the Word, in that it might be written on our earth," &c. After some conversation, one person asked the meaning of this reason, suggesting that the Lord could not have come on this earth in order that the Word might be written here, because it was already written here before he came. As usual, the subject was reserved for the examination of the original; when it was found that the translation should be, "The PRINCIPAL REASON was on account of the Word, because it could be written on our earth." The word *could* here is to be taken in its strongest sense, as meaning that the thing *was able* to be done, or *was possible* to be done: it *could* be done. The original is *potuerit.*

The case is simply this: The inhabitants of this earth are of such a genius, that they can have a written language; and, if they are not the only people that have it, they are the only people that cultivate the sciences, and the only people that carry on commerce. Here the Word could be not only written, but printed; and then, by means of commerce and the sciences, be made known all over the earth. On other earths they do not have a written Word, but particular revelation

through angels. This is communicated from one to another by word of mouth, and is handed down to other generations by tradition. It does not become fixed, certain, and permanent, as it does with us by writing. These are the ideas intended to be conveyed in this chapter; though, in our translation, they are very inadequately set forth throughout it.

The translation says that the Lord came upon this earth *that the Word might be written here;* whereas Swedenborg wrote, that he came upon this earth *because it could be written here.* If any one will look at the chapter, he will see that *could* should be substituted for *might* in several of the paragraphs; and, in order to express the ideas in their proper force, the phraseology needs other alteration in several places.

Instances of this inaccuracy and inadequacy of translation are extremely common, — so common, that the writer of this has long since relinquished all thought of placing any reliance upon any translations except a very few, and not full confidence in any. The most reliable translation of all that he is acquainted with is the American translation of "Heaven and Hell;" and, in general, the American translations are the most accurate. Among the most unreliable and inaccurate are certain translations of "Heaven and Hell," and the "True Christian Religion," that were issued by the London Printing Society some years ago. They still issue the same translation of the "True Christian Religion;" but it is matter of congratulation that they have substituted Mr. Noble's translation of "Heaven and Hell."

EXPANSES.

Many persons meet with difficulty in understanding what Swedenborg means by *expanses.* In the following passage, he explains himself: "The superior heavens appear there — in the spiritual world — upon mountains and hills; the inferior heavens, in the earth beneath; and the ultimate heavens, as it were, under the earth: for the heavens are expanses one above another; and each expanse is like the earth under the feet of those who are there. The uppermost expanse is like the top of a mountain; the next expanse is under it, but extending itself further on all sides round about; and the lowest expanse is still more extensive. And, since this last is under the other, they who are there are under the earth." — *Ap. Rev.* 260.

SIMILITUDES.

Philosopher, who, in the calm sublime
Of meditation, on the mountain-top
Dost sit, descend! and if, upon the heaven
Which thou hast dwelt so near, thou mayst have read
A truth which it were good for us to love,
Bring it, and labor with us in the work
Of making it our own and thine for ever.

The sunlight silvers o'er the mountain-peaks
With heaven-like splendor: but the upper air,
Which fans their bald acclivities, is chill
With frost of endless winter; and the clouds,
Which girdle them around with shining belts,
Float there on icy wings, and scatter snows
And biting hail out from their fleecy folds;
But, when they seek the vales below, dissolve
In genial showers, or pour in rivulets down
The mountain-side, to water all the mead,
And bless the labors of the tiller's hand.
Then first the crystal waters feel the glow
Of the warm sun, beneath whose golden beams
Unveiled they seemed, in clouds, to hang so near.

Nor shall the truth, on which thou dost but gaze
As on the breaking of the morning o'er
The purpled tops of distant mountains, be
Filled with the warmth of love till thou hast learned
To use it in love's service. Then it shall
Be wings for thee, to bear thee onward still
To fields of new delight; and thou shalt warm
The life-blood of thy spirit with the toil
Of joyous flight, and gather, like the bee,
Celestial nectar from each earth-born flower.

And the gay hues with which the sunbeam paints
The floating clouds, that margin round the tent
Of heaven, are like Imagination's dreams, —
For ever changing with the changing hours.
But when the clouds pour down their watery stores,
And the glad sun looks forth, behold the bow
That binds the changing colors to the form
Of heavenly order, as the Maker's hand
Once placed them, when he blessed the earth anew,
And gave the world the promise of his grace!

D. H. H.

THE LIFE AFTER DEATH AMONG THE THINGS NOW REVEALED; with an Introductory Chapter by Wm. B. Hayden, Minister of the New Church.

This is a pamphlet of thirty-six pages, which has lately been issued. It is arranged into eight chapters, the subjects of which are as follows: —

I. Revelation successive and continuous.
II. The New-Jerusalem Revelation.
III. What the Soul is.
IV. On the Nature of the Life of the Soul, or Spirit.
V. That Heaven and Hell are from the Human Race.
VI. What the World of Spirits is.
VII. Concerning the Employment of Angels in Heaven.
VIII. Angels and Spirits associated with Men.

The first chapter is introductory, and is from the pen of Mr. Hayden. The remaining chapters consist of extracts from Swedenborg's "Arcana" and "Heaven and Hell." We should regard it as a good and highly useful tract for general distribution.

INTELLIGENCE AND MISCELLANY.

THE NEW CHURCH IN WILMINGTON, DELAWARE.

We learn from our highly esteemed and intelligent friend and correspondent, Daniel Lammot, Esq., that the corner-stone of a New-Church temple was laid in Wilmington on the 6th of the past month (August). It is to be of stone, of handsome proportions, and is to be finished by the end of the present year.

A society or church of the New Jerusalem was also instituted there the previous week, consisting of *twenty-two* members; and they have for a considerable time had regular worship on the sabbath, which is attended by about *fifty* persons. All, or nearly all, of these, both members and worshippers, are the direct descendants, children and grandchildren, of Mr. Lammot, or persons immediately connected with his family; which must be a great source of happiness to him in his declining years. Their accommodations are now small and inconvenient; and they have the prospect of a much larger attendance, when the church is completed.

Mr. Lammot was one of the original members of the first society in Philadelphia, when it was gathered in 1815. He was there associated with Messrs. Condy, Raguet, Carll, Schlatter, Thunn, and others; some of whom were very talented, and very well read in the doctrines; and all of whom were highly devoted, earnest, and efficient in their efforts to lay the foundations of the New Church in this country. These have all passed into the other world, most of them several years since; and we presume that the majority of Newchurchmen at the present time never heard their names. Mr. Lammot is now the only one left of all his distinguished companions in the old first society in Philadelphia, among whom he was one of the foremost and most intelligent. After about ten years, financial reverses and other causes broke up the society; and he removed to the vicinity of his present residence in Wilmington. The society now

gathered there, and the church now building there, are manifestly the result, under Providence, of his devotion to the church. Long may he live to be thus useful, and to enjoy the spiritual blessings of his labors!

THE NEW CHURCH IN GEORGIA.

An association of the New Church has been instituted in Georgia: how long since, we are not aware. It "is composed of receivers and readers in all parts of the State;" and "its chief design is to supply the public with books." Their general book depository is in Savannah, kept by Mr. J. P. Collins, their agent. There are known to be *thirty* acknowledged receivers in the State, and about seventy-five more who are reading; and the number of those that are interested and inquiring is supposed to be from two to three hundred. There are several receivers and interested readers in Savannah, who have met regularly for worship on the sabbath for several years. We give below the Circular, Constitution, and List of Officers, of the Georgia Swedenborg Association: —

CIRCULAR.

The accompanying Constitution will excite pleasure in the minds of some, — probably curiosity in the minds of many more. Who was Emanuel Swedenborg, and what are his writings? will be the spontaneous question. While it can be fully answered only by their careful perusal, it is due to the public, in introducing to their consideration the object of this association, to present a succinct compendium of their scope and compass of subject and research.

Emanuel Swedenborg was born at Stockholm in 1688, and died in 1772. During a lifetime of eighty-four years, he exhibited energy in the pursuit of science untiring, grasp of intellect unequalled, purity of character unstained, and philanthropy as wide-spread as the race whom he both honored and enlightened. He mastered almost every branch of human learning. At the age of fifty-six, his prolific pen and gigantic mind had produced treatises, the most able and profound, upon finance, mathematics, natural philosophy, astronomy, natural history, and physiology; composing at least thirty octavo volumes, and displaying a reach of thought far ahead of the age in which he lived.

In 1745, he says "he was called to a holy office by the Lord himself, who opened his sight to a view of the spiritual world, and granted him the privilege of conversing with spirits and angels." At this date commenced his career as a theologian; and "to promote a wide circulation" of this class of his writings is the leading object of this association. In this department he wrote "The Arcana Cœlestia," in thirteen volumes octavo; the "Last Judgment;" "Heaven and Hell;" the "White Horse;" "Earths in the Universe;" "New Jerusalem, and its Heavenly Doctrines;" "Doctrine of the Lord;" "Doctrine of the Sacred Scriptures;" "Doctrine of Faith;" "Doctrine of Life;" "Divine Love and Wisdom;" "Divine Providence;" "Apocalypse Explained," in five octavo volumes; "Apocalypse Revealed;" "Conjugial Love;" "Intercourse between Soul and Body;" and the "True Christian Religion." These works are equal to at least thirty octavo volumes, and contain a mass of combined philosophy and theology, so methodical in its arrangement, so consistent in its parts, so grand in its proportions, so luminous in its disclosures, that, even when it fails to convince the reader, it awakens his wonder and amazement.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 1, 2). According to Swedenborg, this sublime prophetic announcement is being fulfilled; and he professes to be the honored personage called by the Lord to usher in the dispensation which it foreshadows, and to make known to the world the heavenly doctrines on which the New Jerusalem should stand. Their exposition and elucidation constitute the burden of his theological writings.

Briefly, they teach the indivisible Unity of God, both in essence and person; that the Lord Jesus Christ is that one only God, in whom is the Divine

Trinity; that he assumed Humanity for the redemption of the world, subjugated the powers of hell, glorified his Humanity, and thus effected an atonement, or reconciliation of "the world" to God; that his glorified Humanity is our only medium of access to the indwelling Father, and is therefore our "everliving Intercessor;" that saving religion consists of faith in this one Lord and Saviour as the only proper object of worship, and a life of obedience to the commandments and precepts of the Word; supreme love to God and love to the neighbor, in all the fulness of their comprehensive import; that the resurrection taught in the Scriptures consists in the evolution of the *spiritual* from the *natural* body, by the process of dying, and that what we call death is but the continuation of life; that the Scriptures contain a *spiritual* under the *literal* sense, and were written in accordance with the law of correspondence, or the eternal and immutable relation between spiritual and natural things. This law Swedenborg fully explains; and he shows that it is the grand key with which to unlock the mysteries, reconcile the apparent contradictions, and harmonize the teachings, of the Word, with the deductions of reason and the developments of science. In addition to all this, he lifts the veil from the spiritual world, and discloses the nature of the soul, and its eternal destiny. Is not such a system of theology worthy a fair and candid examination? Who does not desire to understand, as far as may be, the mysteries and glories of the Holy Word? Who does not yearn for information touching the future state, — its inhabitants, and their employments? To these sources, then, we point every anxious and honest inquirer after truth. They lay in the shade the proudest elaborations of human philosophy; they shed sunshine upon the gloomy grave; and portray the dimensions, the walls built of jasper, the golden streets and pearly gates, of the Heavenly Jerusalem, lighted neither by sun nor moon, but by the glory of God.

Whoever scans closely the signs of the times cannot fail to discover a significant restlessness throughout Christendom in relation to all these sublime subjects. Within the present century, the mind of man has pushed its investigations and discoveries almost to the utmost verge of physics; and, unsleeping in its activities, it spreads its untiring wing into the ethereal realm of spirit. The testimonies from a thousand sources proclaim that the world is in the midst of a new and more glorious spiritual manifestation. Piety and philosophy unite in teaching us to look upward, and behold the illuminated heavens reverberating with the angelic announcement of the second advent "with power and great glory." The writings of Swedenborg fully meet the demands and exigencies of the age, on the one hand; and, on the other, carry with them the potent elements of self-vindication. Their claims upon public consideration may not, cannot, be deferred much longer.

We are aware that Swedenborg is regarded by many as a dreamer, and his writings as the offspring of a distempered brain; and that the receivers of the doctrines he teaches share fully in the odium of such an imputation. Hence denunciation and ridicule, not fair and manly argument, are the weapons which have been, and are still, directed against the impregnable foundations of the New-Jerusalem Church. In all ages, these have been the pliances of the ignorant, the superstitious, and the bigoted. But, in every conflict, truth has ultimately triumphed, and borne upward the car of human progress and human elevation. Socrates was sentenced to the cup of hemlock for maintaining the unity of God; Galileo was condemned to the dungeon for asserting the rotundity and diurnal revolution of the earth; Jenner was despised for introducing vaccination. But their doctrines and discoveries have survived their persecutors, and the world does homage to their intellects. It is therefore neither strange nor discouraging that Swedenborg and his followers should suffer the usual penalty inflicted upon the advocates of new truths. If time has demonstrated the correctness of Socrates, Galileo, and Jenner, the despisers of Swedenborg should learn from the lesson, that the spirit of true philosophy, as well as Christianity, is to "read all things, and

hold fast that which is good." All that is asked is a full, fair, and dispassionate examination of the subject. Of this it is worthy; and, to afford facilities for it, this society proposes to establish, in Savannah, an agency for the dissemination of the writings of Swedenborg, and collateral works of eminent New-Church authors, at New-York and Boston prices.

This is no scheme of speculation or proselytism. These writings are not usually kept for sale by book-merchants in this State. They are too little known to be in demand, but too valuable not to be universally known and read. Hence the proposed enterprise. The co-operation of all receivers, readers, and friends of the New Church, as also the lovers of truth, in Georgia, are cordially and respectfully solicited.

CONSTITUTION OF THE GEORGIA SWEDENBORG ASSOCIATION.

ART. I. — *Name and Object.*

Sect. 1. — This Society shall be known and designated by the name of the Georgia Swedenborg Association; and its object shall be to promote a wider circulation of the writings of Emanuel Swedenborg.

ART. II. — *Duty of the Association.*

Sect. 1. — The Association shall have a General Book Depository, and as many Sub-Depositories as its means will allow; and, so soon as its funds will permit, it may employ a Travelling Agent, or State Missionary, to introduce the writings to the public.

ART. III. — *Officers and Agents.*

Sect. 1. — The officers of this Association shall be a President, two or more Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and General Book Agent, who shall be elected annually; and all Sub-Agents shall be appointed by the General Agent.

ART. IV. — *Compensation.*

Sect. 1. — No pecuniary compensation shall be allowed to any officer of this Association for service rendered; but all necessary expenses of stationery, postage, &c., shall be allowed and paid.

ART. V. — *Of Members.*

Sect. 1. — Any one friendly to the writings of Swedenborg, and paying an annual contribution of one dollar, shall be a member of this Association.

ART. VI. — *Duty of Officers.*

Sect. 1. — It shall be the duty of the President to preside at all meetings of the Association; to fill all vacancies caused by death or resignation; to countersign all drafts drawn on the treasury; and, at the expiration of his term of office, make a written report of the general doings of the Association, and suggest such means as may seem to him best calculated to promote its prosperity.

Sect. 2. — It shall be the duty of the Vice-Presidents, according to seniority, to officiate in the absence of the President; to collect information in their vicinity relating to the objects of the Association, and report the same to the President at least one month prior to the annual meeting.

Sect. 3. — The Secretaries and Treasurer shall perform the duties usually imposed on the same officers in similar associations.

Sect. 4. — The General Book Agent shall keep as good an assortment of books as the state of the funds will allow, and sell the same at least as low as the New-York and Boston retail prices. He shall make a full report of all his doings at the annual meetings of the Association.

ART. VII. — *Finances.*

Sect. 1. — The Book Fund shall be raised by voluntary contribution, and paid over to the General Book Agent; and, should the amount at any time be more than sufficient for a good supply of books, he shall pay the surplus over to the Treasurer. Any profits arising from the sale of books may be expended for public advertising, or as the Society may determine.

ART. VIII. — *Meetings.*

Sect. 1. — There shall be an annual meeting, at such time and place as the Association may from time to time determine. Extra meetings may be held on the call of five members, which number shall constitute a quorum for the transaction of business, the place to be appointed by the President; previous notice of at least one month to be given by the Corresponding Secretary to all the members, of the time, place, and object; and all members

living more than fifty miles from the place of meeting may be considered present by writing or proxy.

ART. IX. — *Alteration and Amendments.*

Sect. 1. — This Constitution may be altered or amended at any annual meeting, if a majority present so determine.

OFFICERS.

Dr. E. PARSONS, *President*, Savannah, Ga.
THOMAS WAYLAND, *Vice-President*, Marietta, Ga.
NELSON TIFT, " " Albany, "
JOHN M. KUNZE, " " Macon, "
E. J. JONES, " " Savannah, "
E. J. PURSE, *Recording Secretary*, " "
Dr. JAS. S. MOREL, *Corres. Secretary*, " "
J. P. COLLINS, *Treasurer*, and *General Book Agent*, Savannah, Ga.

CENTENARY MEETINGS IN MANCHESTER, ENGLAND.

[The following account of the Centenary meetings of the New Church in Manchester is from the August number of the "Intellectual Repository."]

THE first meeting — on Monday evening, Aug. 10 — will be an informal social gathering, for the express purpose of affording an opportunity, at the very commencement of the Conference week, for friends to meet and become acquainted with each other, — in order that there may be no *strangers*, but that the spirit of social freedom may prevail as much as possible. This meeting is to be held in the upper schoolroom adjoining the New-Church place of worship, Peter Street, at seven o'clock, P.M. Refreshments will be provided. All who can make it convenient to reach Manchester on or before that day are cordially invited.

On Wednesday evening, the 12th, a social meeting will be held in the hall of the Mechanics' Institution, under the auspices of the Peter-street Society.

On Thursday evening, the 13th, there will be a public religious meeting at the above hall, at which addresses will be delivered on the subject of the Last Judgment. The subject is to be considered under the following heads.*

I. What is understood by the former heaven and the former earth which passed away (Apoc. xxi. 1).

II. Who and what manner of men those in the former heaven and in the former earth were.

III. That, before the Last Judgment was effected upon them, much of the communication between heaven and the world, therefore also between the Lord and the church, was intercepted.

IV. That, after the Last Judgment, the communication was restored.

V. That hence it is, that after the Last Judgment, and not sooner, revelations were made for the New Church.

VI. That the state of the world and of the church before the Last Judgment was as evening and night; but, after it, as morning and day.

Circulars or cards of invitation to this meeting will be issued, and placed in the hands of New-Church friends for distribution to such of their acquaintance out of the church as they think would be most likely to be benefited by attendance. A cordial invitation is extended, not only to those who profess the doctrines of the New Church, but to all others who feel any interest in being present. Previous to the meeting, tea will be provided in a large room adjoining the hall.

On Monday, the 17th, there will be an excursion. Particulars will be given in a future circular.

On Tuesday evening, the 18th, another public religious meeting will be held in the same hall, at which addresses will be delivered in elucidation of the following propositions: —

I. That the New Jerusalem mentioned in the Revelation is a New Dispensation of religious truth, drawn from the Word of God by one providentially enlightened for the purpose of announcing its commencement.

II. That the doctrine of the New Jerusalem concerning the Lord, drawn from the Word, is, that he is to be thought of as "God in Christ," — "in whom dwelleth all the fulness of the Godhead bodily," — as Jehovah in an assumed and glorified Humanity; this being the only conceivable idea of the Supreme, — an idea concerning him which not only demands the acknowledgment of the Divinity in the Humanity, but also a belief in the Divinity of the Humanity itself.

III. That the Word of God, being the Divine Truth itself, therefore contains an internal or spiritual sense,

* Taken from Swedenborg's continuation of the treatise concerning the Last Judgment, No. 8.

distinct from the sense of the letter, whereby it is holy in every syllable; which spiritual sense is the ground of its inspiration, its holiness, and its power.

IV. That the doctrines of the New Church supply a rational demonstration of the existence of spirit, and of the spiritual world; which is felt to be one of the pressing wants of the age.

V. That all religion has relation to life, and the life of religion is to do good; nevertheless, that no one can do good of himself, but from the Lord alone.

On Wednesday evening, the 19th, there will be a farewell social meeting at the above hall, which will be more particularly announced by circular.

Secretary of the Executive Committee.

LETTER FROM DR. TAFEL.

[The following letter from Dr. Tafel was intended for a previous number of the magazine, but has been unavoidably delayed.]

TUBINGEN, May 20, 1857.

MY DEAR SIR, — As the second volume of the German translation of the "True Christian Religion" has now left the press, I have given to the printers the second part of vol. iii. of the German "Arcana Cœlestia," for which a very great desire is awakened amongst receivers everywhere. But, at the same time, I am publishing by degrees the second volume of the Latin original of the "True Christian Religion," although the great expenses are far from being defrayed by subscription. (Forty-four copies have been ordered for the United States, and thirty-five for England, besides an annual subscription which I received this month from France, amounting to one hundred and fifty francs, or twenty-eight dollars.) I am happy to say that your periodical, received, together with the "Magazine for Children," through the kindness of Mr. J. H. Wilkins, of Boston, as well as the "New-Jerusalem Messenger," and the "Monatschrift für die Neue Kirche," sent me kindly by their editors, have found here a warm admirer in a noble lady, the wife of a high officer, to whom I am in the habit of speaking about the doctrines, as well as to her husband. The lady is quite receptive of the doctrines, except of those relating to intercourse with the spiritual world, in which opposition her husband joins her. But it is an interesting fact, that yesterday I received a letter from a distinguished clergyman, who, quite to the contrary, was especially attracted by the work on "Heaven and Hell." His name is Jacob Frerichs, first pastor of the Reformed Church at Neustadt Gödens, in the kingdom of Hanover, Germany, and is known already by a sermon, &c., and his edition of the "Practical Theology" of the celebrated Schleiermacher (who was considered as the king of our divines); and, as he had the rare courage to give me permission to make every use of his letter, I enclose herewith a literal transcript of it, which, I doubt not, will be in many respects interesting to your readers. As he expressed his warmest thanks for my labors, and spoke in high terms of the character of my German translations, I immediately answered him, that all merit and thanksgiving are due to the Lord alone, the Giver of all good and truth, of which, in the best case, we are only the weak receivers and instruments. I expressed my hope, that he will also be led by Him to a higher estimation of the doctrines and of the spiritual sense, to which every reflecting reader of Scripture must be imperiously driven from all sides. Even the principles of the historico-grammatical interpretation, now followed by theologians, must lead to it, as they require that every document must be interpreted according to the kind of language in use at the time of its being written. Now, it is very well known that the kind of language of the time preceding authentic history was a figurative or allegorical one, as the hieroglyphs of the Egyptians give full evidence.

Why not, then, consider the first eleven chapters of Genesis as an entire allegory, especially as their particulars, if literally understood, lead to mere absurdities and inconsistencies? Similar inconveniences and impossibilities would meet us everywhere also in other parts of the Scriptures, if we would with consistency explain all passages literally: wherefore the exclusively literal translation could easily be beaten, and is fully beaten. Others, therefore,

found themselves reduced to the necessity of interpreting some parts literally, other parts metaphorically or allegorically, and, in general, all things naturally; which, however, could with reason be rejected on account of its arbitrariness and inconsistency, and its incompatibility with the true idea of the Word of God, according to which his words descend by degrees, and must be adapted or clothed in every degree according to the nature of this degree, in order that it may be received by those who are in this degree; consequently, in the lower degree, be invested with images taken from nature and history: wherefore also history must be particularly directed by Divine Providence, and written in such a way as to contain in its bosom divine speech, and at the same time afford the means of education to all, even to children and simple-minded persons; consequently, in part, be composed of appearances of truth; because in no other way could they receive the divine utterance, and be affected by it. The same reasons also apply to the mythical interpretation of Dr. Strauss and others, who give up, without any reason, the idea of the Word of God; which, however, is a moral necessity of the divine essence (viz., his infinite love and mercy), and, indeed, quite as necessary to the original as to the later state of mankind; inasmuch as, without divine speaking or revelation, neither could the first man be educated, nor even come to consciousness, nor his posterity rise from their evils and falsities; whilst the affecting power of the true Word of God consists in the exact *correspondence* of its letter to every degree of the descent of the divine utterance; which character distinguishes the Holy Scripture from mere metaphors or arbitrary symbols, as has been well shown in the very interesting and instructive "Letter to the Rev. the Vice-Chancellor of the University of Oxford on the Present State of Theology in the Universities and the Church of England, and on the Causes of existing Scepticism and Infidelity. By Clericus" [i. e., Rev. Augustus Clissold, of London]. Oxford: H. Hammans (late Graham), High Street, 1856. Which pamphlet, I think, should be read by every minister of the New Church.

Now, if only four kinds of interpretation are possible, — viz., first, the exclusively literal and historical; second, the natural and mixed, half-literal, half-metaphorical, called by the celebrated Gesenius in his interesting article on Adam, in the "Allgemeine Encyclopädie der Wissenschaften und Künste" ("Universal Encyclopædia of the Sciences and Arts"); third, the mythical; fourth, the allegorical; and if, by convincing reasons, it can be shown, and has been shown, that the first three theories are by no means tenable, — it follows necessarily that only the fourth remains, and that we have an apagogical and consequently a convincing proof of the truth of the allegorical interpretation, which adopts a correspondence between the letter and its internal sense quite similar to that between the effect and its efficient cause, which I showed in detail in my work entitled "Swedenborg und seine Gegner" ("Swedenborg and his Adversaries"), vol. i., which appeared also as a work by itself, with the title "Die dürchgängige Göttlichkeit der Heiligen Schrift, oder der tiefere Schriftsinn, die Selbstbeglaubigung des Wortes Gottes; und die innere Unhaltbarkeit sowohl der bloss buchstäblichen, als der natürlichen und mythischen Schrift Erklärung." Tubingen: 1838. ("The Plenary Divinity of the Holy Scripture, or the Internal Sense of Scripture being the Self-attestation of the Word of God; and the Internal Untenableness of the mere literal Interpretation as well as of the natural one [of Dr. Paulus and other Rationalists], and the mythical one" [of Dr. Strauss and his followers], &c.) A merchant of Bavaria, now dead, wrote me that he was gained over to the truth by those polemical writings; and, if we suppose that they are adapted to the male sex alone, we have abundant evidence to the contrary. For instance, Mr. Ch. Dubery, a lawyer at Wismar (Grand Dukedom of Mecklenburg-Schwerin), author of a pamphlet on Swedenborg's life, wrote me the 13th of May as follows: "It is very beneficial for Germany that this translation (of 'True Christian Religion') is being published. As before mentioned, I am confident that the New-Church writings proper have the greatest effect; and consider,

in comparison with them, our previous spiritual labor as so subordinate, that it can hardly be taken into account, except your polemical writings; which, if I did not altogether confide in my manly judgment, yet according to the opinions of my wife, coinciding most fully with my own, are making the air so clear, that our spirits at length promise to come to their normal respiration." In a former letter, he informed me that his wife had been induced to embrace the New-Church doctrines by these polemical writings. But, as to the matter itself, the merit lies entirely in the truths revealed to us by the Lord; and, even as to the form, it cannot be too often repeated, that we can give nothing which we have not received from him. I was sure that we did not need elegance of style, or much speaking, but only the simplicity of truth and its plain representation, going back to the very sources of mistakes, and at the same time to the principles themselves according to which they must be judged; stating not only the laws against which our adversaries had sinned, but also the peculiar department of logical pathology which were their places. By so doing, I not only could learn myself, which was always the case in my refutation, but could also contribute to the improvement of my readers, especially as I inquired into my subject *con amore*, and allowed myself all the necessary time, and to spare, for it. What, therefore, gave it to me clearly could also give it to others, although very seldom to the adversaries themselves.

I remain with great esteem,
My dear sir,
Yours truly,
EMANUEL TAFEL.

COPY OF A LETTER FROM REV. MR. FRERICHS TO DR. TAFEL.

REVERED DOCTOR, — For a long time, I have been wishing to express to you my thanks. It is perhaps useless; but I will do it, in order to satisfy my heart. You have doubtless, in the long time that you have been unwearily active in the propagation of Swedenborg's writings (especially through your excellent translations), received manifold thanks, oral and written; but, since also you have not been free from foolish assaults, I have the greater reason for completing this expression of gratitude. In particular, I am now taking great pleasure in your faithful translation of Swedenborg's "Heaven and Hell," and am rejoiced that the low price will also allow this glorious work to be more widely circulated. This work ought to be passed over by no one who in any way has leisure and inclination to employ himself with the highest affairs of the human soul. The clearness, modesty, and sublimity of this work always take hold of me afresh, if I turn the glorious leaves. The contents of this book, warming, instructing, and quickening mind and heart, penetrate my inmost life. And so will it be to many who read this work; ay, so must it be to all who have susceptibility for truth and simplicity. Be pleased, therefore, to accept also most graciously my heartfelt thanks for your excellent translation. I am no longer a young man, and shall soon have reached the fifty-fifth year of my life. As a student in search of truth, I have been of late especially occupied with Schleiermacher: indeed, I am the editor of his "Practical Theology." I was born at Bremen; and have been for twenty years a preacher in a small parish, where I have much leisure for occupying myself according to my own inclinations. During the last year, I have been much engaged with Greek anthology; and have also translated in writing a couple of thousand of those charming epigrams, but have let them rest quietly in my desk, because they are not in the remotest degree equal to the excellent selection which your brother published a long time ago, and which, in my opinion, next to Herder, still remains the most successful.

Swedenborg has already occupied me at an earlier period. When you published the first part of his "Arcana Cœlestia," I immediately procured a copy, but did not read it through, because I could not, nor can I yet, agree with his allegorical interpretation. That troubles me, but not at all in the reception of his spiritual intuitions. The individuality of that man will always have a powerful influence on the communication of divine revelations;

nay, the individuality is, *par excellence*, the *life* of the communication. Even in so well-ordered a mind as Swedenborg's, it is on that account not otherwise possible. Truth remains the same in the most diverse forms, if it is only genuine truth; and out of Swedenborg's writings there shines forth to me a human and divine truth at the same time, so clear and steady that I am carried away to build myself up thereon.

If these lines have in any way a statistical value for you, as showing in what way Swedenborg is received by different readers, they are entirely at your service for any purpose to which you can put them.

I shall honor Schleiermacher now as ever; but Swedenborg gives me more, and in those places where he appears as an exhibiter, as in his "Heaven and Hell," than where he takes a more reflecting but by far too deliberating course, as in his "Angelic Wisdom."

May it be allowed to you, revered doctor, to hear yet of many profitable fruits of your faithful endeavors! Sympathy of spirit binds us together; and if we shall not here among earthly things see each other face to face, yet shall we certainly exchange greetings one day in the spiritual world.

With hearty thanks, humbly,

FRERICHS, Pastor pr.

at Neustadt Gödens and Dychausen, East Friesland.

May 15, 1857.

TRAVELS IN THE HOLY LAND.

(Continued.)

HEBRON, Wednesday, April 4.

THE morning was quite foggy. Every thing was damp; and the fog soon changed to a mist, and then to a rain. We are up by the usual time, and find the mules collecting to take us to Jerusalem. About half the village turned out to assist us in packing; so that we were delayed nearly an hour by this officiousness. There were some horses brought for ourselves; but they demanded too large a price, having risen ten per cent during the night; and we therefore all took mules, except L., who insisted on riding a horse. We followed up the valley that lies on the south of the village, leaving the latter on our right as we entered among the rocky hills of Judea. We now felt fairly rid of the desert. Our camels and their Bedouin drivers had packed off to their homes, after the usual amount of whining and teasing for *backsheesh;* and we were surrounded by every evidence of an inhabited, though not a fertile country. We had put a sort of outpost behind us, too, in the village of Hebron, — the first cluster of houses that we had seen in a month; and we felt that we were once more in a country subject to laws and organized government.

We soon concluded, however, that we were as safe in the hands of a lawless band of Bedouins, as here under the rule of the Porte. We had not gone more than two miles, when, as I was going down a hill a little in advance of the party, who were out of sight for a moment, some camels and cattle crossed the path, with a man behind them armed with a rifle, — an unusual thing among the peasantry. I took no notice of them till he stepped in front of me, and stopped my mule; and I then told him to clear out, using an Arabic expression that I had long ago learned to apply to beggars. He only grinned mischievously, and began feeling for the mouth of my saddle-bags; whereat I gave him an unceremonious push. What he would have done next, I cannot say; but the party now came over the top of the hill, and he marched off. It happened that I had this morning packed up my gun, which I had hitherto carried on my saddle; for it was a wet morning, and I thought it of no farther use. If the fellow had seen me armed, he would not have dared to go so far as he did; for these Arabs are very shy of European weapons, which they know to be superior to their own. If I had been far away from the rest of the party, he might have helped himself to my baggage; and the incident shows how near a man may come to being robbed, without knowing it, in this sort of country.

The scenery that we passed through for an hour or two, after leaving Hebron, was very much like that in the south-west of Ireland, — bare, rocky hills, with tufts of coarse green bushes resembling the Irish furze, as it was sometimes left in the valleys like irregular hedges between the little patches of grain. As we advance, the rock predominates, and the grain becomes

more scarce. About noon, we arrived at the Pools of Solomon, so called, — I hardly know why, — from which an aqueduct leads water to Jerusalem. They are three in number, and several hundred feet in length. A stream of water runs from one to another, rising from a spring near the upper one. They are walled about with stone, which does not appear to be very ancient, though the pools themselves may be. We lunched here, — holding an umbrella over my head, as I had done all the forenoon, to keep off the drizzle. In about an hour more, we came in sight of a little cluster of stone houses, with flat roofs, on top of a high hill ahead, which I knew must be Bethlehem. The site looks barren and rocky; and I could not at first see where the fields of Boaz could have been, in which Ruth gleaned; for it seemed too rocky for even a New-Hampshire farmer to sow any grain. But, on coming nearer, I found the stony hillsides were terraced and planted with fig and olive trees; while a few bits of verdure were seen in the bottoms of the deep valleys, into which the soil seems to have been all washed, wherever the terrace-walls are not kept up.

We entered on the western or higher end of the little village, after climbing the hill on which it is built, and soon found ourselves in the principal street, which is from ten to fifteen feet wide; sometimes diving down a hill, where the rough pavement was laid in stairs; and the arches supporting the buildings overhead made it appear like riding down cellar, or into a tunnel. We were met, as at Hebron, by numbers of beautiful children, with *clean faces*, the first of the species that we had seen since leaving France. The women wear no veils, too; and all looked fair and comely. A few minutes brought us through the city, and into an open space in front of the convent, commanding a fine view of the rocky hills of Judea on the north and east, quite to the valley of the Dead Sea and the mountains of Moab beyond.

We left our mules here, and strolled about town; for L.'s horse had failed to keep up with our mules on the rocky path, and we did not want to go through the Church of the Nativity without him. We first passed between two rows of brown tents, arranged along the sides of the street, which I at first supposed to be inhabited by some wandering families, but found each one to be a blacksmith's shop! The smith squatted on the ground (for there was no room to stand up), and worked at an anvil that I could have carried off in my breeches' pocket. His fire was blown by an attendant (for labor is cheap), who worked two bags of kid-skin, provided with valves, for bellows; and the bellows, anvil, fire, apprentice, and smith, were all on the ground, occupying about as much space as your parlor centre-table. Yet they do all the blacksmithing of the place, including the shoeing of sundry donkeys.

Bethlehem looks as if all built within five years. Its houses are small and flat-roofed, but all of stone. I now find that it was nearly destroyed by Ibrahim Pacha, who drove out all the Mahommedans, and left the place to the undisputed possession of the Christians, who have since rebuilt it. The whole town is supported by the manufacture of trinkets, which they sell to pilgrims who come to visit this place and Jerusalem. They work beautiful little articles in mother-of-pearl, and make many thousands of rosaries of olive-wood and nut-meats, which they send all over the south of Europe. We entered some of these shops, and found the explanation of what we had seen on the banks of the Red Sea; where many cartloads of large shells had been pounded up, to obtain pieces of the lining for this manufacture. As we returned to the church, a crowd of children collected about us, with trinkets for sale, which they seemed determined to make us buy, whether we would or no. Some of these little things were very pretty: the pearl carving was not done with much regard to art, however. There were little cups, saucers, bowls, and inkstands, of lava from the Dead Sea, and many kinds of rosaries of olive-wood and vegetable ivory.

We entered the convent and church at last without L., who had, it seems, been lost in the fog with our cook, and delayed so much as to prevent him from stopping at Bethlehem. The church has some very old mosaics, of which, they say, the whole interior was

once composed. We were shown into the grotto where the Virgin is said to have given birth to the Saviour. It is a labyrinth of subterranean passages, reminding one of a Roman catacomb. Several chapels are placed in the walls in niches cut for the purpose. We entered the Cell of St. Jerome, where that Catholic saint wrote his version of the Bible, — the Vulgate. Near it was his tomb, in a niche, with an altar in front. His name called up that wonderful picture of Domenichino, — the Communion of St. Jerome; and I seemed to see the haggard and yet resigned expression of the old man as it is to be seen in the Vatican. A little further in was the Chamber of the Nativity, supposed to be the identical spot where the Virgin lay with the infant Christ. A silver star is let into the floor, on which is this inscription: —

"Hic de Virgine Jesus Christus natus est."

A little to the right is a white-marble manger, and an altar opposite, where the three kings came to worship the infant.

For the careful preservation of these localities, we are indebted to the Empress Helena, the mother of Constantine, who, by some means or other, contrived to identify all the spots made celebrated by the acts of Christ; not only those mentioned in the Gospels, but a good many besides. This was done in a country where the teaching of Jesus had never taken deep root, and several centuries after his death. All good Catholics feel bound to believe in the reality of these places, and worship them according to their faith. But other men, who have candidly investigated the matter, have concluded that none of them have any known authority further back than this same Empress Helena, who has filled all Palestine with her chapels, to commemorate some event in the life of Christ, just as she founded the Church of the Holy Sepulchre at Jerusalem, after several centuries of oblivion had effaced their traces. I had heard of all this before; but I expected to feel a good deal of interest in looking upon the natural features of the country, and bringing up in imagination the state of things that existed when the events recorded in the Bible took place. This is difficult enough at best, considering the changes that have taken place; but it becomes much more so when we find, instead of the pictures of our imagination, a marble monument covered with gilded ornaments, and lighted with enormous candles. If the ground were left vacant, it would be much easier; and I cannot say that I shall ever look back with pleasure to the elegant and gaudy displays in these places which the Catholics reverence as so holy. I am not inclined myself to regard any one spot more holy than another; but, if I were, all faith in the identity of these spots, and all reverence for them, would soon be destroyed by the cool and business-like way in which they are shown to strangers and pilgrims, like so many curiosities in a museum. As it is, one's feelings are shocked by the idolatry of the poor people, who worship these places as their gods, and at the hypocrisy of those who are better informed, and able to see through the maze which pomp and gilding throw over the eyes of this people; while all the simple doctrines of the Founder of their faith are forgotten and lost sight of under a deep crust of superstition.

The Church of the Nativity is provided with separate chapels for the worship of the Latin, Greek, and Armenian churches, each ornamented according to their means and taste. That of the Greeks is even more gaudy than the Latin, containing an enormous amount of gold; but none have any fine works of art.

We afterwards visit the cave, whither the Virgin is said to have taken refuge from Herod, and where she recovered her lost milk by drinking water mixed with the chalk from the walls. The grotto has been greatly enlarged by the pieces of chalk taken away by pilgrims for their wives; so that it now is capable of holding fifty men, and is increasing in size every year from the same cause.

On returning to our mules, we met the English gentlemen, who had just arrived, and intended spending the night at the convent. Here we heard, for the first time, of the death of the Emperor Nicholas, which happened two months since. We bid Bethlehem farewell, and turn our faces northward along the narrow, rocky path, among the terraces, planted with figs and

olives. One hour brings us to the Convent of Elias, on a rising ground, from which we get the first sight of Jerusalem! It was a pleasant ride of another hour to reach its gate. Little could be seen of the city but its picturesque and turreted wall; for it slopes to the north, and we were approaching from the south. The large dome of the Mosque of Omar was in sight for a part of the way, and the cluster of similar ones belonging to the Armenian convent. Outside the modern walls, on the right, was Mount Zion, with the mosque covering the supposed Tomb of David, which no Christian is allowed to enter. Further to the right, across the Valley of Jehoshaphat, rose the slope of the Mount of Olives, its summit crowned with a little village, and the mosque which is said by the Mohammedans to cover the spot where Christ ascended after Pilate was crucified in his place: this being their belief; for they do not allow that Christ was ever crucified at all.

The space over which we passed in approaching the city was less rocky than before; and our path was by the side of bright-green wheat-fields. The general character of the scenery about Jerusalem is much more barren than I had imagined. No part of New England has a less allowance of soil on its rocks than the part of Judea we have thus far passed over. The soil is strong, however, and the climate favorable; so that, wherever it is washed into the valleys, or retained by stone walls on the steep hillsides, it produces well. The valleys are all bright green; but the higher you look, the more rocks you see, till the summits appear nearly bare, except where the dull green of the scattering olives relieves the gray color of the limestone.

We crossed the Valley of Hinnom, and entered by the Jaffa Gate, on the western side of the city. A large number of Jews were sitting on the slope of the valley, under the shade of a few olive-trees, all in holiday dresses; for it is one of their festivals, — the Passover. I was much pleased with their appearance, so different from the Jews of Europe. Their faces are very fair, and the children generally beautiful, with a clearness of complexion rarely equalled. The men all wear a sort of fur turban; and the women, clean white robes, thrown over their heads, concealing their figures, but not their faces, which are well worth looking at. The men have a sort of plaintive, sad expression, approaching to effeminacy, and are rarely seen to smile, though the children always do.

Our dragoman had gone ahead while we were at Bethlehem, and secured lodgings, where he had taken our baggage; so that, when we arrived, all was ready for us. It seems strange to be living under a roof again, and to have one's back against a chair, after using tents and camp-stools for five weeks. Our bedding was not much wet, so that we can use it after a few hours' airing; for it is clean now. The city is full of strangers, and all the hotels are crowded; but we are very comfortable, living in rooms that appear extravagantly large, though only ten feet wide, and neatly whitewashed throughout. Our cook has a chance to exercise his profession below; so that we are quite as independent of hotels as in the desert.

(To be continued.)

OBITUARY.

Died at Upper Darby, Delaware Co., Pa., July 19, Louisa, the widow of Samuel Sellers, in the sixty-fifth year of her age.

Mrs. Sellers has been a member of the Upper-Darby New-Church Society about fourteen years; and, during that period, gave pleasing and satisfactory proof of her effort to lead a life in agreement with the requirements of the truths of the New Church. These truths she loved and cherished; and their effect upon her mind was delightfully manifested in her character and deportment. She was amiable and kind in her disposition; took pleasure in doing good quietly and unostentatiously; and was much beloved and respected by all who knew her. Her loss will be felt in the neighborhood where she lived, and in the society of which she was a member. But her removal from the church on earth is her removal to a higher and more enlarged field of usefulness in the blissful and eternal home, which the Lord has prepared for those, who, in their effort to do good under the guidance of his Word, follow him in the regeneration.

West Philadelphia. T. W.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-Churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the twenty-ninth year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its second year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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